

A PANJABI PHONETIC READER

The London Phonetic Readers.

EDITED BY DANIEL JONES

A German Phonetic Reader. By A. EGAN.

An Italian Phonetic Reader. By A. CAMILLI.

A Cantonese Phonetic Reader. By D. JONES
and KWING TONG WOO.

A French Phonetic Reader. By DANIEL JONES.

A Panjabi Phonetic Reader. By T. GRAHAME
BAILEY.

*International Phonetic Symbols are used in all the
above Readers.*

The London Phonetic Readers. *

A PANJABI PHONETIC READER

BY

T. GRAHAME BAILEY, M.A., B.D.

Fellow of the Panjab University.

LONDON

UNIVERSITY OF LONDON PRESS, LTD.

17 WARWICK SQUARE, E.C.4

REPRODUCED AND PRINTED BY
LOWE & BRYDONE (PRINTERS) LIMITED,
101, PARK ST., CAMDEN TOWN, N.W. 1

PREFACE

By DANIEL JONES, M.A., *Lecturer in Phonetics at University College, London, and at the University of Oxford*

THIS Reader is intended to help those wishing to acquire a colloquial knowledge of Panjabi.

The pronunciation of the language is here for the first time represented on strictly phonetic principles without regard to the affinities of the words with cognate words of other languages. This is the method recommended by our foremost language teachers,¹ and now widely used in England in connexion with the teaching of French and other European languages. The method has the approval of the Board of Education (see Circular No. 797, a memorandum on methods of Modern Language Teaching issued in 1912, §§ 36, 37²).

The system of transcription used is that of the International Phonetic Association, this being the alphabet almost universally adopted in England in those schools

¹ See, for instance, Sweet, *Practical Study of Languages* (Dent), chaps. 2 and 3, and Jespersen, *How to teach a Foreign Language* (Swan Sonnenschein), chap. 10.

² Published by Wyman, price 2d. This Circular is well worthy of careful perusal. The Appendix, containing the actual time-tables and syllabuses of instruction of several of our best schools, is particularly interesting.

and colleges where languages are taught on phonetic principles.³ The success with which the adoption of this system has been attended in connexion with European languages is ample justification for its introduction to a language to which it is new.

The criticisms of phonetic methods by some who have had no experience of these methods render it desirable to point out that the object of phonetic transcription is not to teach the student how to form speech sounds; its object is to teach him how to use the right sound in the right place in connected speech. The formation of the isolated sounds is best learned by careful imitation coupled with a knowledge of phonetic theory (that is, a study of the positions of the organs of speech in forming the correct sounds) and the practice of suitable phonetic exercises.

Mr. Grahame Bailey's unique qualifications for writing such a reader as the present are well known to most of those interested in the Panjabi language. But for the

³ There are in existence several hundred books in which the International Phonetic symbols are employed. These books include numerous dictionaries, grammars and school text books for the study of various languages, besides treatises on pronunciation. A list of about two hundred of the more important works is given in a booklet entitled *The Principles of the International Phonetic Association* (obtainable from D. Jones, University College, London, W.C.). See also *The Means of Training in Phonetics available for Modern Language Teachers* by L. H. Althaus (published by the International Phonetic Association, price 10d.), where it is stated (p. 6) that "of twenty-three (English) Universities and Colleges in which French phonetics is taught twenty-two use the system of the International Phonetic Association." The system is also very widely used in schools. It is used, for instance, in all the schools referred to in the above-mentioned circular of the Board of Education.

benefit of those who may not already have heard of his work it may be mentioned that he is one of those very rare Englishmen who can speak an Indian language exactly like a native, and that he is the author of the Northern Panjabi translation of the New Testament and joint author of the only existing Northern Panjabi grammar.

Testimony as to the accuracy of Mr. Bailey's work is therefore needless. It may, however, interest readers to know that I had an opportunity, when in Lahore in January 1913, of testing one of his phonetic texts with some native Panjabis; the text was pronounced by them to be absolutely correct, and they expressed great astonishment when they learned that it had been prepared by an Englishman.

D. J.

UNIVERSITY COLLEGE, LONDON, W. C.

November 29th, 1913.

INTRODUCTION

THE pronunciation of Panjabi varies a good deal from place to place and from speaker to speaker. The style of speech indicated in this book is that normally used in the villages round about the towns of Wazirabad and Gujranwala (from forty to sixty miles north of Lahore). It is the speech of those unacquainted with any other language. Speakers who know Urdu tend to adopt Urdu sounds, and are apt to substitute **l**, **n**, **h**, **f** for **ل**, **ن**, **ہ** (or **ح**), **ف**, and to make various changes in the vowels.

EXPLANATION OF PHONETIC SYMBOLS

THE formation of the consonants and vowels of Northern Panjabi is indicated roughly in the table on p. xii. For practical reasons a separation has been made in this table between consonants which require the use of the tip of the tongue and those which do not. It should be observed that certain sounds (*e.g.* **s**, **z**, **p**) may as a matter of fact be pronounced either with or without the use of the tip of the tongue.

FURTHER DETAILS REGARDING THE SOUNDS CONSONANTS

t, **d** are dental as in French (not alveolar as in English).

In forming the cerebrals (cacuminals) **ʈ**, **ɖ**, **ɳ**, **ɭ**, **ʀ**, the tip of the tongue touches or strikes the hard palate far back, almost at the beginning of the soft palate. These sounds do not affect the quality of preceding or following vowels.

c, **ɟ** are pronounced with the tip of the tongue against the teeth-ridge (upper front alveolars) a little further back than the front teeth, the "front" of the tongue being simultaneously raised to the hard palate. They have no lip-rounding. They resemble the Italian sounds in *ci*, *gioia*.¹

¹ I regard these sounds as essentially different from the groups **tʃ**, **dʒ**, and have therefore used **c** and **ɟ** as being the nearest available single International Phonetic symbols.

TABLE OF SOUNDS.

	Lab. Sounds		Tongue Sounds.					Throat Sounds.	
	Labial.		Tip of Tongue used.			Tip of Tongue not used.			
	Blabial.	Labio-dental	Dental.	Alveo-lar.	Palato-Alveo-lar.	Caeu-minal (Cere-bral)	Palatal.		Velar.
Plosive	p b		t d		c ʃ	t ɖ		k g	
Nasal	m			n	ɲ	ɲ		ŋ	
Lateral				l					
Rolled				r		r			
Flapped									
Fricative	F v w f			s z	ʃ		j j	x ɣ	h ɦ
Vowels.	{ u u o ,						Front. i ɪ e æ	Back. u ʊ o ʌ ɔ ɑ	
Close									
Half-close									
Half-open									
Open									

CONSONANTS

VOWELS.

The unvoiced (breathed) plosives **p**, **t**, **c**, **ṭ**, **k** occur either absolutely unaspirated or strongly aspirated (*i.e.* immediately followed by the sound **h**). The distinction between the aspirated and unaspirated sounds is significant. The unaspirated **p**, **t**, **k** are as in Italian. When they are aspirated, the aspiration is much stronger than in the English words *pin*, *tea*, *come*, stronger even than in the Irish or American pronunciation of these words.

p is approximately the sound of French *p*.

ṭ is the sound of English *ny* in *sing*.

l, **n**, though more usually alveolar, are sometimes made dentally.

Alveolar **r** is always trilled, never fricative as in English. When not doubled it is often reduced to a single tap of the tip of the tongue.

F is "bi-labial *f*." It resembles the sound made in blowing out a candle. **F**, **f**, and **ph** are frequently interchanged by villagers. Educated speakers tend to discard **F**, but to distinguish clearly **f** and **ph**.

v is "bi-labial *v*." The lips are spread for both **F** and **v**. Labio-dental **v** does not occur in Panjabi.

w occurs usually as a contraction of **v** when followed by a stressed **a**, as in *swani* for *suani*, *swar*, for *suar*.

ʃ has no lip-rounding (contrast the English *sh* which is rounded by many, if not most, speakers). **ʒ**, the corresponding voiced sound, does not occur in Panjabi.

j is the sound of *y* in *yes*. **j** is a raised, and therefore strongly fricative, variety of **j̄**.

x resembles the sound of *ch* in *loch*, but has somewhat greater friction when initial.

g is the corresponding voiced sound. It may often be heard in German as the pronunciation of *g* in such a word as *Wagen*.

h occurs as the aspiration of unvoiced (breathed) plosives but very rarely otherwise. In borrowed foreign words containing **h**, the **h** is almost invariably replaced by **f**, **c**, or **^**.

f denotes a voiced **h**.

VOWELS

i, **ɪ**, **æ**, **ʌ**, **u**, **ʊ**, are similar to the Southern English vowels in *seed*, *sit*, *sad*, *cup*, *brood*, *put*, respectively. For **i**, **ɪ**, **æ**, **ʌ**, the lips are more spread than in the case of the corresponding English sounds. In forming **u**, and sometimes **ʊ**, the lips are protruded; Scottish speakers should be careful to keep them distinct.

e, **o** have a somewhat lower tongue position than the French **e**, **o** in *thé*, *beau*. Unlike the English sounds in *day*, *go*, they are not diphthongs.

a is similar to the English vowel in *calm*.

ɔ resembles the English sound of *aw*, but is very short. It occurs only in contractions; thus, **xɔre** from **xabər e**.

ə resembles the first vowel in the English word *about*, and is always unstressed.

The following true diphthongs occur, **ʌi**, **ʌe**, **ʌo**, **ei**. In all other cases each vowel must be separately pronounced.

LENGTH

: means that the sound indicated by the preceding symbol is long.

˙ means that the sound indicated by the preceding symbol is half-long.

The distinction between short and long consonants is of the greatest importance, and must be carefully observed by the learner.

The indication of the length of vowels is a matter of extreme difficulty. The marks of length employed in the

texts must be regarded as partly tentative, and partly, in many cases, as showing how the words *may* in that connection be pronounced. (In the vocabulary the length marks have not been used with the vowels.)

TONE

Variations in the tone of the voice form a very remarkable feature of Panjabi pronunciation. There are two special tones, apart from the ordinary tone of speaking. They occur in stressed syllables only.

◌ indicates a low rising (or low rising-falling) tone. It begins about a tone above the lowest note which the speaker can command, rises four or five semitones and sometimes falls again about a tone. When initial it is generally preceded by *fi*. (A foreign *h* preceding a stressed vowel and not following an unvoiced plosive consonant becomes ◌. Thus the English words *house*, *behind*, would be pronounced in Panjabi *fi.ʌos*, *bi.ʌmɪd*.)

^ denotes a high falling tone. It is uttered about a fifth (seven semitones) above the first note of the low rising tone. The voice generally falls about a tone from the highest note. (In borrowed words *h*, following a stressed vowel and not preceded by an unvoiced plosive, tends to become ^. Thus, the Urdu words *cahna*, *rah* are pronounced in Panjabi *cʌna*, *rd*.)

Syllables containing both tones are quite common, the low tone always coming first. Examples:—*t.ɪd*, “stomach”; *p.ʌbi*, “brother’s wife”; *c.ʌŋgi*, “coppice”.

When several syllables normally having the same kind of tone come together, it is customary in rapid conversation to pronounce the tone only in the most strongly stressed syllables.

OTHER MARKS AND ABBREVIATIONS

The mark ' means that the following syllable is stressed. It has been very sparingly used.

The mark * indicates that the word following is a proper name.

In the literal translations, a dash — indicates that a Panjabi word has been left untranslated. Two or more English words joined by hyphens are translations of a single Panjabi word. Words in brackets are explanatory (3 = . . .) means "the three preceding words are together equivalent to . . .", etc.; (= 2) means "the preceding English word corresponds to two in the Panjabi text."

BRIEF RÉSUMÉ OF INFLECTED FORMS

(To be used with the Vocabulary)

NOUNS, ADJECTIVES AND PARTICIPLES

ADJECTIVES in **-a**, **-ea** are declined like nouns in **-a**. Others are not declined unless used by themselves as nouns.

The following types may be distinguished: masculine nouns in **-a**, other masculine nouns, feminine nouns in **-i**, other feminine nouns,

Nouns ending in a nasalized vowel make all the final vowels nasal.

The locative singular is the same as the oblique for nouns in **-a** or **-i**. Those ending in a consonant sometimes add **-e** or **-i**.

		SINGULAR			PLURAL			
		Nom.	Obl.	Voc.	Nom.	Obl.	Loc.	Voc.
Masculine	perçól-	-a	-e	-ea	-e	-eā	-ī	-eo
	vekḥ-	-ea						
	piṇḍ-	—	—	-a	—	-ā	-ī	-o
Feminine	kur-	-i	-i	-ie	-iā	-iā	(-ī)	-io
	vekḥ-	-i						
	kūr-	—	—	—	-ā	-ā	-ī	-o

VERBS

The following are the masculine forms. When they end in **-a** or **-ea**, the feminine forms are like those of **vekhi** above. Transitive and intransitive verbs differ only in the past tenses. The past of intransitive verbs agrees with the subject; that of transitive verbs (really an old passive) with the logical object, except when the object is governed by the proposition **nū**.

xviii BRIEF RÉSUMÉ OF INFLECTED FORMS

Verb Substantive, "I am," "I was."

Pres. *vā* or *ā*, *ē*, *ve* or *e*, *ā*, *o*, *nē*.

Past. *sā*, *saē*, *si*, *sā*, *sao*, *saṇ*.

Transitive Verbs

(Type word, *das*, show)

Inf. *-ṇa*; agent *-ṇvala*, *-ṇaḷa*.

Partic., pres. *-da*, past *-ea*; passive, pres. *-ida*, past *-ea ṇṇoea*; conjunctive *-ke* (having shown).

Imper. sing. — or *-ī*, plur. *-o*.

Pres. cond. *-ā*, *-ē*, *-e*, *-ie*, *-o*, *-ən*.

Fut. *-āga*, *-ēga*, *-ega*, *-āge*, *-oge*, *-ənge*.

Pres indic. *-nā* (or *-na vā*), *-na ē*, *-da e*, *-ne ā*, *-de o*, *-de nē*.

Imperf. *-da sā*, *-da saē*, *-da si*, *-de sā*, *-de sao*, *-de saṇ*.

Past *-ea*.

Pres. perf. *-ea e* (fem. *-i e*, pl. mas. *-e nē*, fem. *-iā nē*)

Pluperf. *-ea si* (fem. *-i si*, pl. mas. *-e saṇ*, fem. *-iā saṇ*).

Intransitive Verbs.

(Type word, *ṭur*, walk.)

Past sing., mas. *-ea*, fem. *-i*, plur., mas. *-e*, fem. *-iā*.

Pres. perf., the same with pres. of verb "to be" added.

Pluperf. " " " " " " " " " " " "

Verbs ending in a vowel contract a few forms. Thus *ro* ("weep") makes 3rd plur. pres. cond. *roṇ*, not *roən*.

Passive.

The passive is formed by using the required tense of *ṇaṇa* ("to go") with past participle of the principal verb; thus, *phaṇḍea jaṇḍa*, I shall go beaten = I shall be beaten

PREPOSITIONS

Prepositions are generally placed after the word they govern, thus, "priest of heart on this matter of great effect became," means, "of this matter on the heart of the priest there was a great effect."

CONTENTS

	PAGE
PREFACE BY D. JONES	v
INTRODUCTION	ix
EXPLANATION OF PHONETIC SYMBOLS	xi
OTHER MARKS AND ABBREVIATIONS	xvi
BRIEF RÉSUMÉ OF INFLECTED FORMS	xvii
TEXTS :—	
corā te khote di k _c añi	3
* maṇke di ka _c ni	5
maolvi sâb te bə'groṭe di k _c ani	7
maḷe fi _c oe rāi di k _c añi	9
mera naoker	11
darzi di k _c añi	13
k _c ore vecəṇvaḷeā di k _c añi	15
dū jaṭṭā di k _c ani	17
ik sāukar te ôde k _c oṇe	19
VOCABULARY	29

A PANJABI PHONETIC READER

A PANJABI PHONETIC READER

Thieves and Ass of Story

ONE man was, potter, village of dweller, sense somewhat little was-of-him. People him-of one very strange thing telling are. Saying are that bazar-from one time ass buying was-taken by him. Ass indeed very strong seeming was, and small age of, and obtained also cheap was. Man very happy was, heart in singing—going was. Road of side two thieves huqqa—smoking were. Traveller to having-seen one thief to-say began “look, O, this what foolish like (man) dancing leaping—going is?”

By-second was said that “clever him let-us-admit who ass steal may-bring and owner to knowledge not be-attached” By-first was-said that “thou my help do and I taking will-come.” Then both thieves ass man of behind went. By-one was said “I quietly quietly ass loosing will-take, and thou him-to quickly home take go, afterwards I myself also return will-come and him-to ass of any knowledge not to-be-attached I-will-give” (*i.e.*, allow). Second to-say began “indeed my-man, thou then very clever art” then silently silently forward they-advanced, that potter them-of feet of noise not may hear. One thief-by ass of rope having-loosed own neck upon placing was-taken and second noiselessly ass to taking went. Short time after

A PANJABI PHONETIC READER

corā te khote dī kṛāṇi.

ik banda si, kṛmīcār, pīṇḍ da rāṇvālā, akḷ zara kṛat̤
sasū. loḳ ḡdī ik ḡḡḡi əjəb gal suṇande nē. ānde nē
pai bəzarō ik varī khota mul lea su. khota te barā
tagra japda si, te kṛat̤ umr da, te mīlea vi sasta si.
jana barā xuj si, dil ic gaonda laga janda si. rā de
kāṇḍe do cor̤ hīkṛa pae pinde saṇ. rāi nū vērke ik
cor̤ ak:həṇ laga “vēr oe, ā kṛa cṛālā jēa naeda tapda
laga janda e?”

diṛe ak:hea pai “sīṇa ḡnū manīe jēṛa khota cīrā
lēave te malək nū pata na lag:e.” pālē ak:hea pai
“tūr meri madət kar te mē læ avāga.” fēr dove cor̤
khote vāle de magər gae. iki ak:hea “mē hīloli hīloli
khota khoḷ lāga, te tūr ḡnū chetī kṛar læ jāī, magərō mē
apū vi part avāga te ḡnū khote da koi pata nēī lag:rəṇ
deāga.” diṛa ak:həṇ laga “hīlā vāī, tūr te cokha
sīṇa ē.” fēr cūp cəpīte agā vāde, pai kṛmīcār ḡnā de
pērā da khṛak na suṇe. ik cor̤ khote da rasā khoḷke
apoi tṛaṇ te par lei te diṛa malkṛi khote nū læ gea.

former-man having-stopped backwards to-pull began, when by-potter having-turned was-looked, then what was-seen ? that a man tied having-been is. Him-to was-said "friend, this what matter is ?" he-said "by-me mother to abuse ejected was, and punishment for ass become went." That poor-fellow-by him-to again leave given-was (2 = was let go) Second to-morrow he again bazar went that some ass buying take-may-come, and that-very ass-to there tied having-been was-seen, him-to stick having-struck to-say began "ah wretched-one, by-thee indeed again own mother to abuses ejected will be, this-time I thy nearness-from having-escaped remain" So-much matter having-said another direction going went.

Manka of Story.

One Hindu of nearness calf was, whose name Manka was. That man quite alone alone living was, not his any wife was and not any child child. Only this-very calf was, and him-of with much love making was. One day of matter is that that calf die went. Great that man to sorrow became, head was-shaved and mourning of clothes were-put-on. Out having-gone him-to one friend met, said "this what matter is, what became, well-being indeed is, (is) not (it) ?" Said "alas, alas, Manka complete become went," and to weep engaging fell (2 = began). Enough so-much matter became, and his friend-by also own house having-gone and head having-shaved mourning-of clothes putting-on were-taken, this-very way, that second to having seen, one other man-by also that-very matter was-done, and third to having-seen by-fourth that-very work was-done and becoming becoming (2 = gradually) city of nobles up-to-matter arriving went, and finally by-vizier also head

thoie cir pic:he aḡla jaṇa arke piṣā khic:ən laḡa, jaḡ
 ki mṛar mṛi ke ũkhea te ki diti:ha pai ik banda bādi:ā
 hṛoea e. ōnū akhea “jaṛi ā ki gal: e,” aḡe “māē bebie
 nū gaṛl kīḡi si te sṛa vāste khota ban gea.” os vācare
 ōnū fer chāḡ diti:ā. dṛi je pṛalāk ō mṛi bazar gea pai koi
 khota xrid leavo, tḡ ose khote nū ot:he bādi:ā hṛoea
 diti:ha, ōnū soṭa marke ak:hen laḡa “vāh namṛiṛada, tū
 te fer apṛi bebie nū gālā kīḡi:ā hṛongrā, ætki māē tere
 kolō backe iān:ā.” mṛi gal aḡke hṛori pase ṭi r gea.

***manke di kṛaṇi.**

iki hṛindu de koṛi vāc:ha si, jida nār *mānka si. ō
 jaṇa bilkṛl kal mēkal:ā iānda si, na ōda koi ṭab:ər si te
 na koi bal bac:ā. nira ṭj:oi vāc:ha si, te ōde nal baṛa piar
 kardā si. ik dṛi di gal: e pai ō vāc:ha mar gea. bara
 os jaṇe nū əfso:s hṛoea, si mṛi naea te matəm de kapṛe
 pṛe. ban:ē jaṛke ōnū ik doṛst ṭāk:rea, aḡe “ē kiṛ gal: e,
 kiṛ hṛoea, xər te hṛæ na ” aḡe “hṛæ hṛæ manka pṛi
 hṛo gea,” te ioṛn dāṛ pea. bas mṛi gal hṛoi, te ōde jaṛ
 u apṛe kṛaṇi jaṛke te siṛ mṛi naṛke matəm de kapṛe pṛ
 iṛe, ese tīrā, os dṛi je nū vaxke, iki hṛoi bande vi ōo gal
 kitī, te tṛi:je nū vaxke caot:he ōi kām kita, te hṛondeā
 hṛondeā ṭāi de roisā tīkər gal: ap:ər gei, te chekre vāziṛ

having-shaved mourning-of clothes were-put-on. Then by-King was-asked, "why, vizier sir, matter indeed tell." To-say began, "alas alas, Manka complete become gone is, all weeping are fallen," he said. King to news indeed any not was that Manka who is, but shame of cause asked asked straw even not (3 = nothing). Enough, whatever by others was-done, by-him also was-done. Queen amazed having-become began to-ask that "whose mourning is?" by King was-shown that "Manka of." She-said "oh, great sorrow of matter is, but sir Manka is who?" King poor-fellow silent becoming remained, then having-thought to-say began "— — (very well) I vizier from ask take" Him-to also trace any not. In-this-very way asking causing-to-ask real man up-to arriving went.

By-him answer was-given that "Manka my calf was." So-much matter having-said aloud aloud to-weep begin fell (2 = began). When all to trace attached (4 = all learned) that by-us all cattle-animal after head was-shaved, so-great shame came that anyone to anything saying equal-to not remained.

Maulawi Gentleman and Kid of Story.

One waterman of kid was, his house in dwelling was and his hand-from fodder eating was. Him apart-from other any she-goat he-goat his house in not was. One day that kid him from being-lost went, him-to great anxiety fall went (2 = became), all sides-on him to-see began. Anywhere even sight-in not fell, he but pursuit not leaves, villages in, fields in, wells on, trees under, every direction seeking remained. One day at-evening this-very matter of anxiety in-going was, and one bare place (in) one priest evening-of prayer reciting was—. This man own

vi sir muna'ke matəm de kapre pae. mir raje pɪ:chea
 "kɟū vɛzɪr jɪ gəl te sɪŋao." ak:həŋ laɟa "fɪ:ɬe fɪ:ɬe
 manka pɪra fɪ:gea vɛ, saɪre rɔnde nɛ pae" axe. raje
 nū xabər te koi nɛi si pai maŋka kaon e, par ʃarm deā
 mareā pɪ:chea gɪ:chea kək:h vi na. bas jo kɟj fɪ:ornā
 kita ose vi kita. rapɪ fɪ:əra'n fɪ:oke lagi pɪ:chəŋ "pai
 kida matəm e?" raje dəs:ea pai "maŋke da." axe
 "oh:ɔ dādi əfsos di gal: e, par jɪ maŋka fɪ:ɬe kaon."
 raje vɛcara eɪ pɪ: fɪ:ɔ rɛa, fɛr so:ɬke ak:həŋ laɟa, "læ vaɪ
 mæ vɛzɪr kɔlɔ pɪ:ch len:ā." onū vi pata kai nɛi, ese
 tārā pɪ:chde pɪ:chande asɪ ʃane tui pɪ:ɬɔ gae.

os ʃwab dɪ:ta pai "maŋka mera vɛcha si," inɪ gal:
 axke vɛ:ɪ vɛ:ɪ rɔŋ lag pea. ʃadɔ sareā nū pata lag:ɪ
 pai asā sɪbnā ɬaŋgər pɪ:che sir mɪnaea, eɬi ʃarm aɪ
 pai kɪse nu kɟj ak:həŋ ʃoge nɛi rɛe.

maolvi sɪb te bə'gro:ta di k.ʌni.

ɪkɪ ma:ʃki da bə'gro:ta si, ɔde k.ʌr vɛ rɛnda si te ɔde
 fɪ:ɬ:t:hɔ pat:he khanda si. ɔde bɟjɔ fɪ:ɔr koi bakri bakra
 ɔde k.ʌr nɛi si. ɪk dɪn ɔ bəgrota ɔde kɔlɔ khɪra:c gea,
 onū bɟa fɪkr pæ gea, sɪbnɪ pasɪ onū lɪb:əŋ laɟa. kitele
 vi nazɪ nɛi pea, ɔ par khæra na ch.ɬ:ɛ, pɪndā vɛ, pæliā
 vɛ, khɪā te, rɪk:hā fɪ:ɬh, sɪb dore lɪbda rɛa. ɪk dɪn
 ʃamɪ ese gal de fɪkr vɛ laɟa janda si, te ɪk rapɛ thū ɪk
 mɛlvana ʃarm di nɛmarz pɪ:ɬda si pea. ɛ ʃaŋa apɛe

thought in him from-in-front—passing went, teacher quickly quickly prayer having-finished him after ran and to-say began that “thou O-fool, what cow-house of bullock having run come ait, that my prayer reciting (during) me near-from passing ait” Kid man to-say began, “teacher gentleman, me forgiven make, me from mistake become is, but one thing of,” he said “me-to great thought is, say and I may-tell” “Tell then” he-said “— — (by all means).” He to-say began “teacher sir, I indeed own lost goat of so-much anxiety and thought in was that me-to other any matter of remembrance not remained, and you-to by-me seen even not was You indeed God of name having-taken prayer —reciting were, and yet even you here there of matters of thought doing were, and me also seeing were, this somewhat upsidedown matter seeming is” Priest of heart on this matter of great effect became and always that after when prayer reciting was, eyes having shut God of thought in continuously remaining was

Rubbed been (2 = Sick) Traveller of Story.

In one place alone house in one man dwelling was, him near one traveller came Traveller him-to to-say began that “by-me” he said “doctor near going is.” By-him him-to bread was-asked and four loaves him before placing were given Then some vegetable to-bring went, his vegetable bringing bringing that traveller-by the-four loaves rubbing left were (2 = were gobbled) He then other loaves to-take went, and so-much time in by-him all vegetable eating was taken He poor-man again four loaves having-placed other vegetable for back turned, and when returned was-seen that these also four loaves this holy-

tɪɑːn vic ôde ʌg:õ dɪ lɪŋ gea, maolvɪ ʃɪtabɪ ʃɪtabɪ
 nəmaːz mɪkaːlə õde maɔgər pɔʌj:ea te ak:hən ʌga pai
 “tũ, æməka, kêri kʌɹ da tɔʌg:a naske aea ê pai mere
 nəmaːz pʌɹdeũ mere nəɹeõ lɪŋnũ ê?” bəgrɔːtɛ vaʌa
 ak:hən ʌga pai “maolvɪ sãb menũ mɪɑːf kaɪna, mere
 kolõ ɣalti ʃɔi e, paɹ ɪk ɣal da” ʌxe “menũ baɹa xɪɑːl e,
 akho te mæ das:ũ.” “das xã,” ʌxe “ɟɪ sãdke.” ô
 ak:hən ʌga “maolvɪ ɟɪ mæ te ʌpne ɣɪace bakre de eɖ:ɛ
 fɪkɹ te tɪɑːn vic sã pai menũ ʃɔɹ kɪse ɣal da thaõ nêi
 iãa, te tɪɑːnũ mæ dɪt:ha vi nêi si tɪsɪ te *ɹab da nũ
 læke nəmaːz paɛ pʌɹde sao, te tũ vi tɹsɪ êd:ər ôd:ər
 dɪũ ɣal:ũ da xɪɑːl kaɪde sao, te menũ vi vênde sao, ê
 zaɪa pɪt:hi ɣal ɟaːpdi e” mælvape de dɪl te es ɣal da
 baɹa ʌsɹ ʃɔea te mɛʃa odũ ʌg:ɛ ɟad nəmaːz pʌɹda si
 ʌk:hiũ mɪtʃke *ɹab de tɪɑːn vic bəraːbər rændu si.

maɪe ʃɔe rãɪ dɪ kaɹni.

ɪkɪ thũ kaɪe məkan vic ɪk ɟaɹa rændu si, ôde kol ɪk
 rãɪ aea rãɪ õnũ ak:hən ʌga pai “mæ” ʌxe “ɖaɣdar
 kol ɟaɹa e.” os õnũ roti pɪt:hi te car rotiã õde ʌg:ɛ rakh
 dɪt:ũ. ɹɛɹ kũɟ sɛluna leaɹ gea, ôde sɛluna leaondeũ
 leaondeũ os rãɪ care rotiã ɹaɣɹ chaɖ:ũ, ô mɪ ʃɔɹ rotiã
 læŋ gea, te on:ɛ cɪɹ vic os sara sɛluna kha lea ô vɛcara
 ɹɛɹ car rotiã rakhe ʃɔi sɛlune vaste pɹʃũ mɪɹea te ɟadõ
 paɹtea dɪt:ha pai ê vi care rotiã es ʃɔʌzɹɔt mɪka leũ

one-by finishing taken are. This way becoming remained, and finally sixteen loaves eating were-taken by-him House man-by then pursuit leaving was-given (3 = he gave it up). Afterwards him from to-ask began that "Thou what matter-for doctor near gone art?" he said "by-me some digestion of medicine taking is, me-to hunger altogether not is-attached." By-this was-said "friend when thou well having-become wilt-return, this road not come."

My Servant.

Me near one broom of work for servant was, very faithful was, work about him ever not was rebuking faller. Straight simple was. One time inoculation attacher-by him-to was-asked that "thy how-much age is." "Hundred years" he-said. By-him was-said "nonsense, thy so-much age then not seems." By-him again was-said "well, my-man, twenty years writing take then." Was—indeed he bachelor but four times by-him marriage making of attempt was-made. First time his wife him from running-went, second turn one other servant-by his marriage of arrangement was-made, and that wife to by-gentleman compound from eject was-left (2 = was ejected). Third time by-him effort was-made and third wife dying went of-him. Last time strange like thing became, by-him one Hindu-woman with, who another city-from come was, arrangement-was-made. By-us indeed to-him said was "— (well) just having-thought work do, this somewhat doubtful—thing seeming is." Well, two three days this way matter remained. One day he some work for city-to went. When returning came, by-people him-to was-shown that "thee behind police came and thy wife to

nē. ese tîiā h̄cōnda rēa, te chekre solā roṭiā kha leia
 su. k̄ar valē fer khæra chāḍ dīta māgarō ḍde kolō
 p̄c:hēṇ laga p̄ai “tū kēri gal:e k̄im kol cal:ea ē.” axe
 “mā koi h̄cāzme di dwai læni e menū p̄c:k:h̄ k̄i nēi
 lagdi.” es akhea “jar jad tū val: h̄cōke partēda es rū
 na avī.”

mera naok̄er.

mere kol ik c̄aru de kam te naok̄er si bara vafadar
 si, kam val:ō ḍnū kadi nēi si ṭha:kha pea. sīdā sadā si.
 ik vari ṭaka laṇvalē ḍnū p̄c:heea p̄ai “teri kinī umr e?”
 “sao vāre” axe. os akhea “fiek:hā teri inī umr te nēi
 jarpdi.” os m̄r akhea “h̄cāla vai vī sal l̄x læ fer.”
 h̄cāsi te ḍ k̄ara par car veri os vā karn di koṭiṭ kiti.
 p̄ālī vari ḍdi vāḍṭi ḍde kolō nas gei, d̄j:e phere ikī h̄cōr
 naok̄er ḍde vā da bandēbast kita, te os jenani nū s̄ab
 h̄cate vic:ō k̄āḍ cad:ea. triṭi vari os jatn kita te triṭi
 swaṇi mar gei su. chek̄rli vari əjæb jēi gal h̄cōi. os ikī
 h̄cīndni naḷ, j̄ēri h̄cōr ṭh̄iō ai si, bandēbast kita. asū te
 ḍnū akhea si “læ vai zara sām̄jke kam karī, ē kūṭ jak
 valī gal jarpdi e.” x̄er do tr̄e di:are ese tārū gal rēi.
 ik d̄m ḍ k̄ise kam lai ṭh̄r gea. jad part nea lokā ḍnū
 ḍas:ea p̄ai “tere pic:he pulvalē ae te teri vāḍṭi nū

taken-away (= 2) are." What time I England going went by-me him-to house of guarding for was-left. Afterwards news came that him house of near some snake bit and he that-very day dying went. This thing having-heard me-to great sorrow became. One time him-to plague also become was and very ill remained, but that time saved remained. One day of matter is that very ill—was and one man him near having-come his bracelets to-take-off began. He indeed unconscious fallen—was, but yet him-to somehow knowledge was that this man what—doing is, and having-risen him-to embrace putting was-taken (3 = embraced). Other hardly having-escaped own house running went.

Tailor of Story.

One literate—tailor one village in work doing—(habitually) was. One day him near that village of priest shirt to-cause-to-sew came Tailor him to pipe handed (saying) that "two three puffs attach take." He-said "both pipe smoke, and both some thing tell" By-him was-said that "tailor sir, by-me one very strange thing one book in yesterday read was. From-Delhi by-me book was-got, and it in written—is that whose small head and long beard is, he mad is, no-knowing true is or false." By-this-one was-said "no sir, this thing indeed not, isn't-it-so, anyone to-believe is-going." Well short time having-sat priest own house going went, and tailor in-reasonings was-attached--(3 = began to think). To him reality in this matter-for great anxiety was because his beard long was and head small. He to-think began that "I what may-do" head indeed my big not to become is-going Yes, one thing to-become being-able is, beard,

le khaṛe nē.” Jes vele māṛ ɯlæt ʈɪ r gea māṛ ṁnū k.ɯ dɪ
 ɪakhi vaste chāḍ:ea mʌgərō xabər aɪ pɑɪ ṁnū kothi de
 nere koi kɪrɑ lɪea te ṁ ose dɪm mɑr gea. ē gal sɪnke
 menū bɑrɑ əfsos fɪ:oea. ɪk vɑrɪ ṁnū taun vɪ fɪ:oi sɪ te
 cɔkha bəmar rēɑ pɑr os vele bɑc rēɑ. ɪk dɪm dɪ gal e pɑɪ ṁ
 bɑrɑ mɑleɑ fɪ:oea sɪ te ɪk jɑnɑ ṁde kɔl ɑnke ṁde kɑɲ:ɑɲ
 lɑɲ lɑgɑ, ṁ te be:ɔf peɑ fɪ:oea sɪ pɑr tɑ ɯ ṁnū kɪvē pɑtɑ
 sɪ pɑɪ ē jɑnɑ kɪ peɑ kɑɪdɑ ve, te ɯṭhke ṁnū jɑp:ɦɑ pɑ
 leɑ. ɑglɑ mɑsɑ bɑcke ɑpne k.ɑr nɑs gea.

darzi dɪ k.ɑɲɪ.

ɪk pɑreɑ fɪ:oea darzi ɪk piɲḍ vɪc kɑm kɑrdɑ fɪ:onda sɪ.
 ɪk dɪ:ɑre ṁde kɔl os piɲḍ dɑ mɪjɑ c.ɪg:ɑ swɑ:ɲ aea.
 darzi ṁnū fɪ:ɪ kɪɑ phəreɑ, pɑɪ “do træ surʈ lɑ læ.” ɑxe
 “nɑle fɪ:ɪ kɪɑ pɪr te nɑle koi gal sɪ ɲɑ.” os akheɑ pɑɪ
 “xəlɪfɑ jɪ, māṛ ɪk dɑḍɪ əjæb gal ɪk kɪtɑ:b vɪc kɑl pɑrɪ sɪ.
 *dɪlɪ:ṁ māṛ kɪtɑ:b məɲgɑɪ, te ṁde vɪc lɪxeɑ fɪ:oea e pɑɪ jɪdɑ
 nɪk:ɑ sɪr te lɑm:ɪ dɑɲ e ṁ c.ɑl:ɑ ve. xərə sɑc e kɪ c.ɯrʈh.”
 es akheɑ “nɑ jɪ ē gal te nēɪ nɑ koi mɑn:ən lɑgɑ.” xər
 thoɾɑ cɪr bəke mɪjɑ ɑpne k.ɑr ʈɪ r gea, te darzi dəlɪlɪ lɑg
 peɑ. ṁnū ɑsl vɪc es gal:e bɑḷɑ fɪkr sɪ pɑɪ'ṁdɪ dɑrɪ lɑm:ɪ
 sɪ, te sɪr choṭɑ. ṁ sɔc:ən lɑgɑ pɑɪ māṛ kɪ kɑrū, sɪr te
 mərə vɑḍ:ɑ nēɪ bɑɲən lɑgɑ. fɪ:ɑ, ɪk gal fɪ:ɔ sɑkɪ e,

I having-cut somewhat small to make being-able am." This-very thought in scissors searching-for engaging fell (2 = began). That anywhere not-is found. Finally getting-tired helplessness with another remedy was thought. Lamp having-lit own beard of near was-brought. Left hand with beard was-seized, and right with lamp His meaning was that very-little—beard small may-become. Fire attaching indeed went, but quickly quickly hand up-to arriving went. What time began to-burn, by-him hand own save was-taken, and beard leave was-given (2 = was left), and all beard burnt went. Him-to great shame came, and thought to-make began that "truly truly whatever that book in written—was quite correct was. This in what doubt is? By-me great folly was-done."

Horses Sellers of Story.

One country in one king was whom-to racing of great liking was. One day him near five seven Arabia of merchants came who horses selling—(habitually) were. Saying were that "our country in very beautiful horses are, which wind than even swift to-run being-able are." This thing having-heard king of eyes open went. Merchants to by-him many rupees were-given and order was-given that "haste having-made own country go and so-much price of horses bring." They salute having made own way going went.

That king one laughter of things maker servant keeping—(habitually) was whose service this-very was that fun of things may-say (habitually)—and own master to may-make-laugh—(habitually). Those men of go going after one day king maker-laugh to having called him-to to-say began that "as-many my country in first

dāṛi mǎ katrke zara nīkī kar sakna vā. ese xial vic
 kancī lāb:ən dǎ pea. ō kitāle na lāb:ē. chekṛe akke
 lacarī naḷ fīor əlaʔ socea. dīva baḷke apnī dāṛi de nere
 leanda, khab:ē fīath naḷ dāṛi phari, te saṛe naḷ batī.
 ōda matlēb si pai zəra kī dāṛi nīkī fīo jae. ag lag te
 gei, par cheti cheti fīath taī ap:ər gei. jes veḷe laga
 sarn, os fīath apna bəca lea te dāṛi chaḍ dī:ī, te sarī
 dāṛi sar gei. ōnū ḍāḍi ʃarm ai, te xial karn laga pai
 “sac:ī mī cī jo kūj os kitab vic līxa fīoea si bīkīl ṭhik
 si. ēde vic kī ʃak: e?” mǎ bara cālpiṇa kita.”

k_ore vecənvaleā di k_aṇi.

īkī mīlx vic īk bardʃa si jīnū kurdəoṛ da bara ʃaok
 si. īk dīn ōde kol paṇj sat *arəb de sī'dagər əe jēṛe
 k_ore vecde fīonde saṇ. ānde saṇ pai “saḍ:ē de:s vic
 ḍāḍe sōṇe k_ore nē jēṛe va naḷō vī trik:he p_aj sakde nē.”
 ē gal sūṇke bardʃa diā ak:hiā ūg:ər geiā, sīdagərū nū os
 baṛe rī paj:ē dī:te te fī_ kṇī dī:ta pai “fī_ila karke apṇe
 mīlx jao te mī: mīl de k_ore līao.” ō sēlam karke apṇe
 rā tūr gae.

ō bardʃa īk fīas:ē diā gal:ā karnaḷa naokər raxda
 fī_onda si, jīdī naokəri tī:oi si pai lǎṛ diā gal:ā kare kare
 te apṇe malək nū əs_əe kare. ōnā jaṇēā de tūr jaṇ
 pic:he īk dīn bardʃa əs_ənvale nū kwaḷke ōnū ak:bəṇ
 laga pai “jīn:ē mere mīlx vic ab:əl dāṛe de cāl:ē nē ōnā

class of madmen are, them of list make." By-this was said "this see, by-me ready make left is (3 = is made), and all of first by-me your name written—is" By-king was-said "by-me what folly done is, that my name writing done is." He-said "these sellers you near came and by-you them to rupees were given, that 'having-gone horses bring' They when to-bring are going?" By-king was-said "no, my-man, perhaps, who-knows?, bringing even they-may-come" "Then indeed" he said "I them of names first will-write by-whom so-great idiocy was-done that horses were-brought, and then your name second place upon will-come."

Two Farmers of Story.

Two farmers were father son. One day they ass with (-them) having-taken city—going were. By-father son to was-said "look, son, thou just mounted become" Boy to ass upon mounted having-seen travellers to-say began "what graceless boy is, father indeed poor-fellow walking—going is, and this young-man ease with enjoyments—stealing is." This thing having heard son dismounting went, and his father mounting went. Other men city-from—coming were, in-laughing engaged—, that "thou indeed fine unmerciful man art, that little (one) to to-walk giving (i.e., allowing) art Shame not comes to-thee?" This after they both men mounted—then people aloud aloud to-say began, that "these God of men not, who so-great cruelty doing are?" This way indeed not being-done—(habitually) is."

Then they quickly descending went, and by-father son to was said that "only-one thing remaining is, we both men ass to lifting may-take." When by-people was-seen

di fərist bənar.” es ak’hea “â vexă, mă tiar kar chadī:
e, te sareă tō pəl’e mă tīçadīa nă līxēa fīçōea e”
bardʃa ak’hea “mă kēṛa æmækpīṇa kita e pai mēra nă
darj kita e?” axe “ê vecəṇvālē tīçadīe kol ae, te tī sū
ônā nū rupajīe dīṛe pai jārke kçōṛe līao. ô kadō līaoṇ
lage?” bardʃa ak’hea “na. vai, şad xōre læ i aoṇ.”
“tā te” axe “mă ôṇā de nă pəl’e līxāga jīnā eḍī
bevekufi kiti pai kçōṛe līande, te rer tīçadīa nă dīṛe
darje te avega.”

dū jatṛā di kçāṇī.

do jatṛ saṇ pjo putṛer. ik dīn ô khōṭa naḷ læke şār lage
jande saṇ. pjo putṛer nū ak’hea, “vex putṛer tū zara
swar fīçō.” ‘munḍe nū khote te swar vērke rāi ak’heṇ
lage—“kēa namṛad munḍa e, caciā tā vēcara ṭurda
laga jandā e, te ê ju’an maze naḷ līl:ā pea luṭḍa e.” ê gal
sunke putṛer læ gea, te ôḍa caciā cār gea. fīçor jaṇe şārō
lage aonde saṇ, fīas:əṇ ḍæ pae, pai “tū te vāva berēm
ardmi ē, pai nīkīe nū ṭurn denīa ē. şarm nēī aondī a?”
ēde pīç:he ô dove jaṇe cār pae. rer lok ucī ucī ak’heṇ
lage, pai “ê *rab de bande nēī jēṛe eḍī saxti karde nē?
es tâṛā tā nēī karīda fīçōnda e.”

rer ô chetī utr gae, te pjo putṛer nū ak’hea pai
“īk:oi gal rāṇḍī e, aṣī dove jaṇe khote nū cīk lēje.”

that "two men ass having-lifted by-road by-road—going are" they so-much laughed that these poor-men to for-hiding suitable place not met. Quickly ass to shoulders from down having-lowered on-ground was-stood. Then father to-say began that "now indeed to-me advice coming-went (2 = has come). As-long till we only people of word-to are-attached, by-them to-us anywhere to-stand even not to-be-given (*i.e.*, allowed). Henceforward to we only own profit loss may-think, and own road—may-go. Neither indeed we any other of work may-spoil, and not ours anyone by may-be-spoiled." Son to also thing good appeared, and they both own wish according to-walk began, sometimes father mounted became, sometimes son, sometimes ass to breath giving for both walking went ; neither anyone from advice was-asked, and not anyone to advice was-given.

One Merchant and his Horses.

Amritsar city in one merchant (or banker) living was. To-him thought falling went (2 = came) that "if I horse keep then people my great honour will do." That place-in year of year (3 = every year) one strong (important) fair becoming is. That fair in having-gone long time searching remained and finally one by-him good fast mare buying was taken. Colour according-to she black black was; and wind than faster. Heart indeed his very happy was, own all acquaintances with her matter doing (saying) was, that "come my mare indeed looking take (2 = look at), very beautiful is."

One day to-him journey to-make befell. Groom to having-called great emphasis was-made that "of-this good manner with protection do. Near not any strange

jad lokā vekhea pai “do bande khota cī kke sarko sarko lage jandē nē” ó nire hēasē pai ónū vēcāreñ nū chāp:ən jogā thā na mīlea. jtabi khote nū mōñdēā tō hēethā lūke pē jē khēlānea. māi pjo ak:həñ laga pai “hē:n tā mənū mat ar gei. jicər tīkər asī nire lokā de akhe lag:ie, óna sanū kitāle khloñ vi nēi dēñā. ag:ie nū asī bas apna nāfa nīk’san socie, te apne rā lage jāie. na te asī kise dī:ie da kam vēcārie, te na sad:ā kise kolō vīg:ie.” pī:tər nū vi gal cāñgi lag:i, te ó dove apni marzi nañ tūrn lage, kadi pjo swar hēoea, kadi pī:tər, kadi khote nū sā dvan vaste dove tīrde gāe. na kise kolō slā pī:c:hi, te na kise nū slā dī:ri.

ik sūkār te óde kēre

* Ambhōsar jār vic ik sūkār rēñda si. ónū xjal pər gea, pai “je mā kēora rak:hā tā lok meri bāñ iz:ət karñge.” os thā sal de sal ik tagra mela hēonda e. os mele vic jake cokha cīr lābda rēa te chek:re ik os hēac:hi trik:hi kēori mī lei. rang val:ē ó kalī sjā si, te va nañō vi trik:hi. dīl te óda bara xīj si, apneā sareā jāñuā nañ ódi gal kāñda si, pai “cāl meri kēori te vēr læ, vāva sōñi e.”

ik dīn ónū safī karna pea. sē:is nū kwake bāñ tēkiñ kiti pai “ēdi val tārā nañ rakhi karī. neñe na

man to to-come give (*i.e.*, allow)." By-groom was-said 'repentance, sir, power is' (4 = God forbid, is it possible?) I indeed your coming until to-sleep even not am-going You fully without-care remain. Her any harm not to-become is-going." This matter having-heard he station-to going went, and ticket having-taken one-and-a-half in (*i.e.*, in intermediate class) sitting went

That-very carriage of near one his friend standing was. Salutation having-made to-ask began that "thou whither prosperity with gone art?" He-said "To-Gujranwala to-go is" By-him was said "By-me indeed to-Wazirabad going is." "Come then, with with (2 = together) journey let-us-make" By-him was-said "I indeed before sitting am." "This what direction (kind) of matter is," he said, 'here having-come sit go' (2 = sit). Well compelled having-made to-him that-very carriage in was-seated.

Way in in-matters attached fell (3 = began talking). His friend to-say began that "repentance, sir (*i.e.*, God forbid), to-day to-morrow (2 = nowadays) of very bad age is, what things now being-heard are our mother father of age in ever not were becoming." "What things, any strange thing become is?" By-him was-said "take friend (2 = well then), I quite new thing telling-am. Ballu thief of matter indeed not, isn't-it-so, heard being is (*i.e.*, you've not heard). He indeed theft for so-much famous become is that what shall-I-tell?" By-merchant was-asked "what kind of theft doing is-he?" By-him was-said "omitting indeed any kind of not, but great fancy cattle horses taking going of is."

This matter having-heard his startledness emerging went (4 = was startled). To-ask began "where living is?" By-him was-said "house indeed in-Harr of-him-is, from Amritsar half-league distance, but theft city in also

kise opre admi nū aon deī.” s₂i's akhea “taoba ji, mejal e? mǎ ðe t₁çad₂e aon t₁kər saon vi nēi laga. t₁sī pure bæcm̐ rāo. ôda koi n₁ksan nēi f₂on laga.” ê gal s₁ņke ô s₁ņ₂n t₁r gea te t₁kəṭ læk̐ d̐oṛe vic bæ gea.

ose gad₂i de n₂re ik ôda jar khlotā s₁. s₁elam karke p₁ç:hən laga pai “tū k₁ç:he s₁kh₁ nāl calea ē.” axe “*k₁j₁rāç₁ jana e” os akhea “mǎ te *vəz₁irabā'd jana e.” “calo f₂er, nālō nāl saf₁r karie.” os akhea mǎ t₁ā g₂re bæṭha vā.” “ê k̐r̐e dā' dī gal: e” axe “et₁he ake bæ ja.” xər mǎj'bur karke ōnū ose gad₂i vic b₂çea

rā vic gal₂i lag pae. ôda dost ak₁:hən laga pai “taoba vai, a₁ kal dā bārā b₁ra zəmana e, j̐r̐iā gal₂ā f₂ç₁ñ s₁ñidiā nē saç₂e ma p₁jo de zəmane kad₁ nēi sañ f₂ç₁ndiā.” “k̐oç₂eiā gal₂ā, koi ç₂ar₁ gal f₂ç₁oi e?” os akhea “læ vai, mǎ b₁kl₁l naui gal s₁ñan:ā. *b₁aku cor₁ di gal te nēi na s₁ñi f₂ç₁oñi e. ô t₁ā cori vaste eç₂ā maṣaṣ₂ur f₂ç₁o gea e, pai ki dās:ā?” saukar p₁ç:hea “kis t̐āiā di cori kardā e?” os akhea “ç₂ad₂da te kise t̐ārū di nēi, par b₁lotā ç₂ok t₁ç₂re k̐oṛe læ jañ dā e”

ê gal s₁ņke ôda trā n₁kl gea. p₁ç:hən laga “k₁ç:he r̐enda e?” os akhea “k₂ar te *f₂ç₁ar₁ su, *amb₂ersarō k̐ā p̐eṇḍā, par cori ç̐ər vic vi b₁lot kardā e.” s̐aukar

much doing is." Merchant poor-man of colour yellow becoming went, to-say began "my one very beautiful mare new bought having-been is. Of-her indeed not he anywhere desire may-do" His friend-by was-said that "largely indeed this-very-thing doing is. When has-been-seen that owner from-house going went, then indeed theft doing is. So-much clever is that to-him all of rising sitting of knowledge is. When by-anyone journey making is, then even he trace attaching taking is (4 = finds out). Then whether day may-be, whether night, he waiting is what-time until servants sleeping not take (3 = fall asleep), then quiet quiet inside entering is, and rope having-opened cattle or horse to take going is. His two three companions also are, someone of hand-to having-caused-to-hold (sc. the animal) some distant village-to sending is, and himself having-gone the-fun watching is."

Merchant poor-man—is-restless, but what may-he-do? Mail train in seated was, and train-by Lahore having-gone stopping was. Well, with-difficulty without-difficulty time passing went. Lahore having-arrived at-once descending went. Two hours waiting befell, a-quarter-less three hours-in Amritsar going it-arrived. Station from ekka was-made (i.e., hired), ekka man to was-said that "horse having-pressed cause-to-go." House having-arrived haste with double fare was given and inside he-entered. Entering upon stable towards sight was-made and was-seen that empty is.

Standing for strength not remained. Asking causing-to-ask known became (= 2) that one servant piece to-eat going gone was, second seated protection—doing was, and eye just sticking went of-him (5 = fell asleep). Enough, when former servant returning came to-say began "rise, O sense beaten-one (2 = senseless), mare where is?"

vəcare da raŋg pīla fīo gea, ak:hən laḡa “meri ik ḡaḡi sōṇi k_ɔr_ nāvī xridi fīoi e, ḡda te na ḡ kitəle k_ʌsd kare.” ḡde dōst akhea pai “bāota tū tī:oi karda e. jād vekhea pai malək k_ʌr_ t_ɪr gea, tū i cori karda e. eḡ:a sīaṇa e, pai ḡnū sareū de t_ɪ:hən bāṇ da pata e, jād kīse safṛ karna e, tū vi ḡ pata la lenda e, fer p_ʌv_ dīm fīove, p_ʌv_ rart, ḡ t_ɪk_ḡda e j_ɪc_ɛr tīk_ɛr naok_ɛr s_ʌḡ na l_ʌṇ, fer c_ɪp c_ɛpita and_ɛr v_ʌr_ḡda e te ras:a kholke t_ʌḡ:e jū k_ɔr_ nū l_ʌ janda e. ḡde dō tr_ʌ sathi vi n_ē, kīse de fī_ʌth ph_ɛr_ake kīse d_ɪr_ḡḡe pṇḡ t_ɔr_ḡda e, te ape jake tamaṡa v_ɛḡda e.”

sauka:r v_ɛcara pea tarpe par ki kare? ḡ_ʌk ḡ_ʌḡi vic b_ɛṡṡa si te ḡ_ʌḡi *l_ʌor jake khlona si, x_ʌr aokha saokha v_ɛla l_ɪṇ gea. *l_ʌor ap_ɛr_ke c_ʌṡ t_ɪr gea. dō k_ʌṇṡe t_ɪk_ḡṇa pea te fer *amb_ɛsar j_ʌṇv_ʌli ḡ_ʌḡi m_ɪl pai. ḡ si lok_ɛl, paon_ɪ tr_ɪū k_ʌṇṡi *amb_ɛsar j_ʌ p_ʌonci. sṡ_ɛṇ t_ḡ j_ʌk:a kita, j_ʌk:e v_ʌḡ nū akhea pai “k_ɔr_ḡ d_ʌbke v_ɛḡa.” k_ʌr ap_ɛr_ke k_ʌl naḡ d_ʌṇa p_ʌr_ḡ d_ɪt:a te and_ɛr v_ʌr_ḡa. v_ʌr_ḡeū s_ʌr stab_ɛl v_ʌl naṡr kiti te vekhea pai sakḡṇa v_ɛ.

khlon jogi tak_ɛt n_ēi r_ēi. p_uchdeū p_ʌḡḡandeū m_ɛlum fīo gea pai ik naok_ɛr t_ɪk_ɛr khaṇ t_ɪr gea si. d_ɪr_ḡa b_ɛṡṡa rakhi pea karda si, te akh zara laḡ ḡei su. ḡ_ʌs jād aḡla naok_ɛr part a_ɛa akh_ɛṇ laḡa “t_ɪṡ ḡe ba

More what to-tell was? Her any trace not-was-attached. Long time merchant police from search also causing-to-be-made remained. Many men to seized also it-was-by-them, but anyone from theft of trace not to-attach were-able.

Theft of by-merchant so-much grief was-eaten, that all to thought was that by-him life-during other any mare not keeping (sc. will be), and truly truly some eight ten years kept also not was-by-him. Eight ten years after to-him again keeping of reasoning coming went (2 = came). This time white horse from-Gujrat was-taken by-him. It also feeble not was, it in only so-much matter was, trap upon accustomed become not was. Then also (2 = even so) by-him was-said that "two three times harnessing we-will-take and accustomed will-go" (*i.e.*, become).

When by-them harnessed was, it this way went that understand whole age this-very trade doing it-remained. Merchant also to-think began that "this indeed good property to-hand came." But one day he some village some debtor from rupees to-take gone was. Going time (*i.e.*, on the way there) horse quite right gone was, but returning time who-knows to-it what became (= 2). Suddenly it out-of-control to-run engaging fell (2 = began). Merchant force having-attached reins pulls, but horse not attends. Finally road of one side trap upsetting was-given (2 = was upset). Merchant and groom head upon falling fell. When sense coming went (2 = returned) to-them, slowly slowly falling falling own house they-arrived. Three weeks beds upon full-length fallen remained. That horse one farmer to having-sold giving was-left.

Again even one time horse taken-was by-him, red colour of. At-first indeed it well going remained, afterwards to-order not was attaching (4 = did not obey).

marea, k₂ori kit:he ve?" h₂or ki dāsṇa si? ôda koi pata nêi lag:a." cokha cir saukar puls kolō telaj vi kəranda rēa. kaiā bandeā nū pharea vi saṇe, par kise kolō cori da pata na la sake.

k₂orī di cori da sāukar eḍ:a gam khāda pai sareā nū xjal si pai j₂ati h₂or kadi:es k₂orī nēi rakhni, te sac:i m₂c:i koi aṭh das vāre rak:hi vi nēi sasū. aṭ:hā dāsā vāreā pic:he ōnū fer rak:həṇ di dēlil a' gei. ætki er:a k₂ora *g₂uratō lea su. ô vi maṛa nēi si, ôde vic sirf m₂i gal si, bāg:i te gij:ea h₂oea nēi si. tad vi os akhea si pai "do træ vari jo' lāge, te gij jaega."

jad ōnū joea si ô es tārā ṭurea pai sāmjo sari umr tijo kasb karda rēa. sāukar vi soc:əṇ laga pai "ê tā caṇga mal h₂ath aea." par ik dīn ô kise pind kise kərzaī kolō rupaj:e læṇ gea si. jandi vari k₂ora bilkul ṭhik gea si, par partdeā vari xore ōnū ki h₂o gea, ca'ṇcak:e ô bezore nas:əṇ dæ pea. sāukar ṭil lake vag:ā khic:ə, par k₂ora na man:e. chekre rā de ik:i dānde bāg:i v₂ṭa diti. sāukar te s₂i's sir parne dīg pae. jad h₂oḥ a' gei nē ô h₂aoḥi h₂aoḥi dīgde ṭænde apṇe k₂ar apṇe. træ h₂afte manjiā te lam:e pae rāe. ô k₂ora ik:i jat nū vercke de chad:ea.

fer vi ik vari k₂ora lea su, lal rang da pāel'e te ô ṭhik janda rēa, magerō akhe nēi si lagda. ōnū ik

It one whip rider (*i.e.*, trainer) of near was-sent by-him and great rupees also spending were-made. That after somewhat well going remained, but to-it swelling became (= 2). One night one mill in horse remained. Big time-at (2 = in the morning) when groom arose then what-was-seen that horse dead become fallen is. This after that merchant-by horse keeping of (*i.e.*, against) oath was-eaten (*i.e.*, taken).

cabək swar də koḷ ʈoɪea su te baɪe rɪpaj:e vi xare
 kite. ɔde pɪc:he kʊj val ʈɪrda rɛa par ɔnũ rəsəolɪ
 fɪo gei. ɪk rat ɪk khraʻs vic kɔɪa rɛa. val:e veɭe
 ɟad sɛiʻs uʈ:hea te ki dɪʈ:ha paɪ kɔɪa moea fɪoɛa
 pea e. ɛde pɪc:he os saukaʻr kɔɪa rak:həŋ di sãõ
 khádi.

VOCABULARY

The alphabetical order of phonetic symbols is: a, æ, ʌ, b, c, d, ɔ̄, e, ə, f, F, g, ɡ, h, fi, ɔ̄, i, ɪ, j, J, ʃ, k, l, ʌ, m, n, n, ɲ, ŋ, o, ɔ̄, p, r, ʀ, s, ʃ, t, ʈ, u, U, v, w, x, z. The signs ~ and ^ do not affect the order.

To save space the strictly alphabetical order has sometimes been departed from, but the order is adhered to so far as the first two letters of each word are concerned.

ABBREVIATIONS

<i>ac</i> ,	accusative	<i>m.</i> ,	masculine
<i>adj</i> ,	adjective	<i>n</i> ,	noun
<i>adv</i> ,	adverb	<i>neg</i> ,	negative
<i>conj.</i> ,	conjunction	<i>obl</i> ,	oblique
<i>dat.</i> ,	dative	<i>p c</i> ,	present conditional
<i>def.</i> ,	defective	<i>pl.</i> ,	plural
<i>emph.</i> ,	emphatic	<i>pr.</i> ,	pronoun, pronominal
<i>f.</i> , <i>fem</i> ,	feminine	<i>prp.</i> ,	preposition
<i>ful</i> ,	future	<i>rel.</i> ,	relative
<i>gen.</i> ,	genitive	<i>s.</i> ,	singular
<i>i.</i> ,	intransitive	<i>suff.</i> ,	suffix
<i>impv.</i> ,	imperative	<i>t.</i> ,	transitive
<i>int.</i> ,	interjection	<i>v.</i> ,	verb
<i>interrog</i> ,	interrogative	<i>voc.</i> ,	vocative
<i>loc.</i> ,	locative	<i>with</i> ,	with

Regular inflected forms will be found under the simple words (for verbs the roots, for nouns and adjectives the nominatives). Irregular inflected forms will be found in their proper alphabetical place.

a, ā, root of **ḍaṇa**
 a, ā, pr.suf., to or of thee
 ā, āh, pr., this
 admi, ādmī, n.m., man
 aea, ai, ake, see **ḍaṇa**
 akh, ākh, v., say, ānda (āhn-
 dā), akhea, axke (ākhke),
 ānde, saying (akh) [akho
 anke, having come (**ḍaṇa**)
 apū, āpū, pr., self; also ape

av-āga (āvāgā)-ega(-i); (**ḍaṇa**)
 æmak, ahmak, adj., foolish;
 -a, voc.; -puṇa, -pūnā, n.m.,
 folly
 ætki, atkī, adv., this time
 ḍaḥl, abbaḥl, adj., first
 ag:-e, agge, adv., prp, former-
 ly, in future, in front, -ō,
 from in front of

ag-ā, *agā*, adv., forwards. -la, former, future

aj, *aj*, adv., to-day

ak:h, *akkh*, n f., eye, pl. -iā

ak, *akh*, v., get tired of, -ke

akl, *akl*, n.m f.. sense [sar

ambarsar, *Ambarsar*, Amrit-

ander, *andar*, adv., inside

aokha, *aukhā*, adj., troubled, with difficulty

aon, *aun*, p c, **aona**

aona, *aunā*, v., come; **aonda**,

aea, **ake**, **anke**, **av-āga**, **ega**

ap:ar, *appar*, v., arrive; -ke

apn-a, *apnā*, adj., own; -i, -e,

arab, *Arab*, n m., Arabia [-eā

ar, *ar*, v., stop, pull back; -ke

as-i *asī*, pr., we; obl., -ā

asl, *asl*, n.f., reality, origin

asr, *asr*, n.m., effect

ath, *atth*, adj., eight; obl., iā

axe, *akh*, v def., he said, one says

ba, *bā*, n.f., sense

badja, *bādshāh*, n.m., king

bājō, *bājhō*, prp., except, be-

bal, *bāl*, n.m., child [sides

bāla, *bāhlā*, adj., much, very

bal, *bāl*, v.t., light; -ke

bā, *bāh*, v., sit; -na(n), -ke

bac, *bac*, v.i., save oneself, be saved; -ke

bacra, *baccā*, n.m., child

bā:da, *baddhā*, tied, from **bān:**

bagra, *baggā*, adj., white

bā:ri, *bagghī*, n.f., small carriage, trap [-e

bakr-a, *bakrā*, n.m., goat: -i,

banda, *bandā*, n m, man; -eā **bandebast**, *bandobast*, n.m, arrangement

banre, *banne*, adv., outside

ban, *ban*, v., become, -en

bāot, *bauht*, also **bāota**, adj., much [very; -e

bar-a, *barā*, adj., much, many,

bas, *bas*, enough

bat:ri, *battī*, n f., lamp

bebre, *bebbe*, n.f., mother

be:of, *behōsh*, adj., uncon- scious [less

berēm, *berahm*, adj., merci- **bevakufi**, *bewakūfī*, n f., folly

bēca, *bacā*, v., save [care

bēcmt, *becint*, adj., without

bēgrota, *bagroṭā*, n.m, kid, -e

bēmar, *bamār*, adj., ill

bēnā, *banā*, v. make

beraber, *barābar*, adv., always

bēzar, *bazār*, n m., bazaar; -ō

bēzore, *bezore*, adv., out of control

b:a, *bahā*, v., cause to sit, -eā

bilkul, *bilkull*, adv., alto-

bura, *burā*, adj., evil [gether

cabək, *cābak*, n.m., whip

caera, *cācā*, n.m., father, un- cle [denly

caṇcakre, *cāncakke*, adv., sud- **car**, *cār*, adj., four, **care**, the

four

cal, *cal*, v., go, come; -rea, -e

caṇṇ-a, *cāṇṇā*, adj., good; -i

caot:ha, *cauthā*, adj., fourth, -e

cār, *carh*, v., mount

capit-a (-e), *capitā*, word added to **cup**

chadī, *chadd*, v, leave; -ea
(-i, -iā), -da, -e, [-ən]
chapī, *chapp*, v., hide oneself;
chek-re, *chēkre*, adv., at last,
-ērla, adj., last
cheti, *chēti*, adv., quickly
choṭa, *chōṭā*, adj., small
c.aru, *jhārū*, n.m., broom
c.ala, *ghallā*, adj., mad; -e
c.alpuna, *ghalpunā*, n.m., folly
c.at, *ghat*, adv., at once
c.igra, *jhaggā*, n.m., shirt
c.uth, *jhūth*, n.m., falsehood
cir, *cīr*, n.m., time, delay
citra, *cittā*, adj., white
cokha, *cōkhā*, adj., much, very
cor, *cōr*, n.m., thief; -ā; corī,
n.f., theft
cuk, *cukk*, v., lift; -ke
cup, *cup*, adj., silent
cūra, *curā*, v., steal

da, *dā*, n.m., direction, man-
ner
da, *dā*, of; di, *de*, *deā*, *diā*
dabke, *dabke*, with force or
vigour [edge; -e
danda, *dandā*, n.m., side,
darj, *darj*, adj., written
darja, *darjā*, n.m., rank; -e
darzi, *darzī*, n.m., tailor
das, *das*, adj., ten; obl., -ā
dasz, *dass*, v., show; -ea, -ā
de, *dē*, v., give; -āga, -nā
des, *dēs*, n.m., country
dare, *dare*, adv., direction
delil, *dalīl*, n.f., reasoning; -i
di.ara, *dihārā*, n.m., day; -e
dil, *dīl*, n.m., heart
dili, *Dillī*, Delhi

dm, *din*, n.m., day [-iā
ditra, *dittā*, given (from de),
diva, *dīvā*, n.m., earthen lamp
do, *dō*, adj., two, dove, the two
dost, *dōst*, n.m., friend
dū, *dūh*, obl.pl. of dō
duna, *dunā*, adj., double
dupra, *dujjā*, adj., second; -e
duradra, *durādā*, adj., dis-
tant; -e
dwa, *duā*, v., cause to be given
dwaī, *duāī*, n.f., medicine
dāda, *dāhdā*, adj., very; -i, -e
dagdar, *dāgdār*, n.m., doctor
dak, *dāk*, n.f., post, mail
dæ, *ḍāih*, v., be engaged in
dangar, *ḍaṅgar*, n.m., cattle
deora, *deorhā*, adj., one and
a half; -e
dig, *dīg*, v., fall; -da (-e) [vex]
dittha, *ḍiṭṭhā*, seen, (from

ē, *eh*, pr., this, obl., es; emph,
ese; pl.obl., ēnā
ē, *ē*, v., thou art [ther
ēd:er, *eddhar*, adv., here, hi-
edra, *ēddā*, adj., so much; -i
ēnā, see ē
etihe, *ettē*, adv., here, hither
ecarj, *acarj*, adj., surprising
əfsos, *afsōs*, n.m., sorrow
əjab, *ajāb*, adj., strange
əlaḥ, *alāḥ*, n.m., remedy
əs.a, *hasā*, v., cause to laugh;
-e [-e
əs.əṇvala, *hasāṇwālā*, jester;
fīkr, *Fīkr*, *fīkr*, n.m., anxiety
fərrist, *fīhrīst*, n.f., list
fer, *pher*, adv., again

gal, *gāl*, n f abuse; pl, *gālā*
gādī, *gaddī*, n.f. train, rail-
 way carriage
gae, *gae*, they went; (*ṛāṇa*)
gāl, *gall*, n f, matter, thing;
gao, *gau*, v., sing; *gaonda*
gea, *geā*, he went; (*ṛāṇa*), *gei*,
geiā [to *puṛiḥea*
gicḥea, *giccheā*, word added
gij, *gijh*, v., become used to;
 -ea [e
gvacea, *guāceā*, lost; (*gvac*).
guprat, *Gujrāt*, n.f.; -ō
galti, *galtī*, n.f., fault

hā, *hā*, adv., yes [e
hāsā, *hāssā*, n m., laughter;
hātā, *hātā*, n m., compound;
 -e [tion; -e
hāzma, *hāzmā*, n.m., diges-
hā, *hai*, is; *hāsi*, was [-i
hācḥa, *hacchā*, adj., good;
hāe, *hae*, int., alas!
hāftā, *haftā*, n m, week; -e
hālā, *halā*, int., indeed, very
 well
hālī, *haulī*, adv., slowly
hās, *hass*, v., to laugh, -ea
 (e), -ā [hāthō
hāth, *hatth*, n m, hand;
hāzrat, *hazrat*, n.m., his high-
 ness [absurd!
hēkhā, *hekkhā*, int., never!
hēthā, *hetthā*, adv., down-
 wards
hēth, *hēth*, prp., adv., under-
 neath
hārān, *harān*, adj., astonished
hīndū, *hindū*, Hindu; f., -nī
hīlā, *hīlā*, n.m., quickness

hō, *hō*, v., be, become, -nda,
 (-e, -eā), -ea, (i, e), -ke, -ngiā
hōr, *hōr*, adj., other; obl.s.,
 -i; pl., -nā [sciousness
hōsh, *hōsh*, n.f., sense, con-
hūkkā, *hukkā*, n.m., Indian
 pipe
hukm, *hukm*, n.m., command
hun, *hun*, adv., now
hūnda, same as *hūnda*; -iā

i, particle of emphasis
īhōi, *īhōi*, emph., of ē, this
ic, for *vic*, in
ikk, *ikk*, pr., one; obl., *ikri*;
 emph., *ikroi*
innā, *innā*, pr, so much; -i
izzat, *izzat*, n.f., honour

jar, *yār*, n.m., friend
ṛāka, *yakkā*, n m., ekka, na-
 tive conveyance, -e
ṛāti, *hayātī*, adv., during life

ja, *jā*, v., go; *ṛāṇa*, *jānda* (-i, -e)
gea (*gei*, *gae*), *ṛa-ke-nvāla*,
 -i-ic-o, -n, -ega [ance; -ā
ṛāṇū, *jāṇū*, n.m., acquaint-
ṛāp, *jāp*, v., seem; -da (-i)
ṛād, *ṛādō*, *ṛādō*, adv., when
ṛāṇā, *ṛāṇā*, n.m., man; -e, -eā
ṛāpḥa, *jāpphā*, n.m., embrace
ṛāṇi, *jāṇi*, n.m., farmer; -ā
ṛāṇ, *jāṇ*, n.m., endeavour
je, *je*, conj., if [of; -i
ṛēā, *jehā*, rel.adj., what kind
ṛēṛā, *jehrā*, rel.pr., who; -i, -e
jes, *jes*, obl. of *jo*
ṛenāni, *jānāni*, n.f., woman
ji, *jī*, Sir, Madam

jī, jīda (whose), jīnā (whom),
see jō

jīcēr, jīcar, adv., so long as

jō, jō, v., harness; -ea

jō, jō, rel.pr., who; gen., jīda,
pl.obl., jīnā

jōga, jōgā, adj., suitable; -i, -e

jwab, juāb, n.m., answer

juan, juān, n.m., young man

kai, same as koi

kāl, kāl, n.f., haste

kaḷa, kālā, adj., black; -i

kānci, kāncī, n.f., scissors

kād-i, kādī, adv., sometimes;
-ō, when?

kādī, kādīh, v., eject; -ea (-i,
-iā)

kai, kāl, pr., some, many;
obl., -ā

kakīh, kakīh, n.m., bit of
straw; w.neg., nothing

kāl, kāl, adv., yesterday

kālā, kālā, adj., alone; -e;
kāl mēkālā, alone

kām, kām, n.m., work

kānda, kāndhā, n.m., side,
edge; -e

kāṇ, kāṇ, n.m., brace-
let

kaṇ, kaṇ, pr., who?

kapra, kaprā, n.m., cloth; -e

kar, kar, v., do; -na, -da (-e),
-i-ā-e-ie, -n, -nge, -naḷa, -ida

kasb, kasb, n.m., trade

kasd, kasd, n.m., desire;

katr, katr, v., clip; -ke

kēa, kēā, int.adj., what kind
of; also kēōjā (-i) [-e

kēā, kēā, interrog.pr., who?

kēra, karā, v., cause to be
done; -nda

kēzai, karzā, n.m., debtor

kha, khā, v., eat; -nda, khāda
(-i), khaṇ [ing after

khāra, khāiā, n.m., follow-

khābā, khābbā, adj., left (not
right); -e

khār, khār, v., take away

khōlar, khālār, v., cause to
stand; -ea

khicr, khicc, v., pull; -eṇ, -e

khlo, khlē, v., stand; -ṇ; khlo-
ta, past part.

khol, khōl, v., open; -ke

khota, khōtā, n.m., ass; -e

khrac, khāc, v., be lost

khṛak, khṛāk, n.m., noise

khṛas, khṛās, n.m., flour-mill

khū, khāh, n.m., well; -ā

kāni, kāhāni, n.f., story

kānta, ghāntā, n.m., hour;
-e (-i)

kār, ghar, n.m., house; -ō

kāt, ghāt, a little less

kīm, hakim, n.m., doctor

kōra, ghōrā, n.m., horse

ki, kī, int.pr., what?

kīra, kīrā, n.m., worm, snake

kita, kitā, done; -i; from kar

kīda, kīdā, whose? (gen. of
kaṇ) [-i

kīnā, kīnnā, pr., how much?

kīse, obl. of koi

kitab, kitāb, n.f., book

kitāle, kitāle, adv., some-
where [whither?

kīzhe, kītthe, adv., where,

kīvē, kīvē, adv., somehow,
with difficulty

kjū, *kyā*, adv., why?
 kô, *kôh*, n., m., mile and a half
 koi, *koī*, pr., someone, anyone
 kol, *kôl*, adv., prp., near, be-
 sāle, -ô
 kojī, *kôshush*, n.f., effort
 koṭhi, *kôthī*, n.f., house
 kv, *ku*, approximately (en-
 clitic)
 kvārā, *kuārā*, adj., unmarried
 kūj, *kujj*, pr., something,
 somewhat
 kuvrāḷa, *Gujrāwālā*, -e
 kumār, *kumhār*, n.m., pot-
 ter
 kūr, *kuṛ*, n.f., cow-house
 kūrḍāor, *ghudaur*, n.f.,
 horse-racing
 kwa, *kuā*, v., call; -ke

la, *lā*, v., attach, &c.; laṇvala,
 -e [-ke
 lā, *lāh*, v., bring down; -ṇ,
 lacari, *lācārī*, n.f., helplessness
 lāga, fut. of læ, take
 lai, *lāl*, adj., red [lenrā
 læ, *lai*, v., take; -ṇa (ṇī), -ṇ,
 lā, *laih*, v., come down
 lār, *lāhr*, n.f., joke
 lab, *labbh*, v., find, be found;
 -da (e), -əṇ
 læ, pl. of lea
 lag, *lagg*, v., be attached,
 stick; -a (e, i), -da (e), -ie
 lag-a, *lagā*, v.def., began, is
 going to, -i. laga janda,
 going along;—aonda, com-
 ing along
 lai, *lai*, prp., for, for sake of

lamra, *lammā*, adj., long; -i, -e
 lāṇ-, *laih*, v., pass; -ṇa
 lar, *lar*, v., fight, -ea
 lea, *leā*, taken; (læ); -i, -iā,
 læ; lenrā, am taking
 leaṇa, *leamā*, v., bring, -nda
 (iā), past, leanda; p.c.,
 leave; pl. leaṇ
 leiṇe, 1st pl. p.c. of læ
 Lāor, *Lahaur*, Lahore
 laṇa, same as leaṇa; inv.,
 lrao, lraoṇ
 lilrā, *lillā*, f.pl., w., lutṇa,
 amuse oneself [-ea, -āga
 lrx, *likh*, or *likh*, v., write;
 lok, *lōk*, n., people; -ā
 lokel, *lōkal*, "local," i.e., slow
 (train)
 lut, *luṭṭ*, v., rob; see lilrā

ma, *mā*, n.f., mother
 mal, *māl*, n.m., property
 malək, *mālak*, n.m., master
 mar, *mār*, v., beat; -ke
 mareā, *māreā*, prp., w., de
 (from da), on account of
 mara, *mārā*, adj., feeble, weak
 mafki, *māshkī*, n.m., water-
 carrier [ing
 matəm, *mātam*, n.m., mourn-
 mē, *mai*, pr., I
 madet, *madat*, n.f., help
 magər, *magar*, prp., after; -ô
 adv., afterwards
 malea fi, *oea*, *mālā hoeā*,
 rubbed, ill; -e -e
 malkri, *malkrī*, adv., quietly
 man, *mann*, v., admit, -e,
 -ie, -əṇ
 manji, *manjī*, n.f., bed; -ā -

maolvi, *maulwī*, n.m., Muslim
 scholar
mar, *mar*, v., die; **moēa**
marzi, *marzī*, n.f., desire
masā, *masā*, adv., with diffi-
 culty
mafa_{ur}, *mashāhūr*, adj., fa-
 mat, *matt*, n.f., advice, sense
matlōb, *matlab*, n.m., mean-
 ing
maza, *mazā*, n.m., relish; -e
mela, *melā*, n.m., fair; -e
majāl, *majāl*, n.f., will, —e, is
 it possible?
majbur, *majbūr*, adj., com-
mēkan, *makān*, n.m., house
mēlum, *malūm*, adj., known
mēlvānā, *malwānā*, n.m., Mus-
 lim priest; -e
mēnga, *maṅgā*, send for; -e, -i
mēnū, *mevū*, to me,
mēfa, *hameshā*, adv., always
mijāda, *myyā*, n.m., Muslim
 priest
mi, *mi*, v., be obtained; -ea
mi-t, *mīt*, shut (eyes), -ke
moēa, dead; from **mar**
mōṇḍa, *monḍhā*, n.m., shoul-
 der, eā
muaf, *muāf*, forgiven [sacri
muci, *mucī*, word added to
muka, *mukā*, v., finish
mūl, *mull*, n.m., price
mūlx, *mulkh*, n.m., country
muna, *munā*, v., shave, -ea, -ke
mūṇḍa, *munḍā*, n.m., boy; -e
mūr, *mūr*, adv., again
mūr, *mūr*, v., turn, -ea, -ke
na, *nā*, adv., no, not

nā, *nā*, n.m., name
na, *nā*, prp., with; -e, adv.,
 and, -e . . . -e, both . . and
 . -ō, than; -o **na**, together
namvrad, *nāmvrad*, adj.,
 graceless; voc, -a
nae, *nae*, v., dance; -da
nafa, *nafā*, n.m., profit
naokar, *naukar*, n.m., servant;
 -i, n.f., service [-aṇ
nas, *nass*, v., run away; -ke,
na_{zr}, *nazr*, n.f., sight; loc.pl.,
na_{vā}, *nawā*, adj., new, -i [-i
nē, *nē*, they are, to them
nēi, *nehī*, adv., not
ne_{re}, *nere*, prp., adv., near; -ō
nēmaz, *namāz*, n.f., prayer
nik_a, *nikkā*, adj., small, -i, -e
nrkl, *nikl*, v., emerge; see trā
nr_a, *nirā*, adv., only, -e
nū, *nū*, prp., to, sign of accus.
nuksan, *nuksān*, n.m., loss

ō, *oh*, pr., that; gen., -da, dat.
 ac, -nū (see **da**, **nū**), pl.ob.,
 -nā [thither
ōdr_{er}, *oddhar*, adv., there,
odū, *odū*, than that, from
 that, then [to male
oe, *oe*, int., O; used by male
ohro, *ohhō*, int., Oh, alas!
ōi, emph. of **ō**
on_a, *ōnnā*, so much; -e
opra, *ōprā*, adj., stranger
os, obl. of **ō**; **ose**, emph. of **os**
ot_{he}, *otthe*, adv., there, thither

pa, *pā*, v., put, etc.; -ea (e)
pasa, *pāsā*, n.m., direction;
 -e; loc.pl., -ī

pæ, *pai*, v., fall, etc
pæle, *pairhle*, adv., first
pæli, *paili*, n.f., field; -iā
pændā, *pānḍā*, n.m., distance
pær, *pair*, n.m., foot, -ā
pæe, pl. of *pea*
pai, *pai*, (1) conj., that; (2)
 fem. of *pea*
panj, *panj*, adj., five
pāoc, *paūhc*, v., arrive; -ea (i)
pāonā, *paunā*, adj., quarter
 less than; -i
par, *par*, conj., but
parne, *parne*, prp., on (on his
 head, etc.) [-ea, 2nd fut., -ēda
part, *part*, v., return; -da (eā),
pār, *parh*, v., read, recite;
 -da (-i, e, eā), -ea
patā, *patā*, n.m., trace, in-
 formation
pathe, *patthe*, m.pl., fodder
pea, fell, etc., from *pæ*; pl.,
pæe
phar, *phar*, v., seize; -ea (-i)
phera, *pherā*, n.m., turn, time;
 -e [seized; -ke
phera, *pharā*, v., cause to be
para, *bhārā*, n.m., fare, rent
paue, conj., whether
paḍi, *bhaḍi*, v., run; -ea
pekḥ, *bhukḥ*, n.f., hunger
peṇe, *bhunye*, adv., on the
 ground [(e)
pi, *pī*, v., drink, smoke; -nda
pila, *pilā*, adj., yellow
piche, *picche*, prp., adv., after,
piar, *piār*, n.m., love [back
pind, *pind*, n.m., village; -ā
piḥā, *piḥā*, adv., back
pjo, *pyō*, n.m., father

pucḥ, *pucch*, v., ask; -ea (i),
 -da (e, eā), -eṇ
pucha, *puchā*, v., cause to be
 asked; -nda (e, eā)
pulsala, *pulswālā*, n.m., po-
 liceman; -e (*pūls* = police,
see wala) [dead; -e
pura, *pūrā*, adj., complete,
putar, *puttar*, n.m., son
putḥa, *putthā*, adj., upside
 down; -i
rā, *rāh*, n.m., way; *rāi*, way-
 farer
raja, *rājā*, n.m., king; -e
rakhi, *rākhī*, n.f., protection
rani, *rānī*, n.f., queen
ræ, *rāh*, v., remain; -nda (i),
 -nvala; -nā, I remain
rab, *Rābb*, n.m., God
rāe, pl. of *rēu*, remained; *rāo*,
 imv., of *ræ*
ragr, *ragar*, v., rub, gobble
rakḥ (*rax*), *rakḥh*, place,
 keep, -da, -ke, -ā
rang, *raṅg*, n.m., colour [-e
raṛa, *raṛā*, adj., bare (place);
rasā, *rassā*, n.m., rope
rēa, *rehā*, remained (*ræ*), -i
reis, *raīs*, n.m., chief man; -ā
resāli, *rasaulī*, n.f., swelling
ro, *rō*, v., weep; -nda (e), -ṇ
roṭi, *rōṭī*, n.f., flat loaf; -ā
rukḥ, *rukḥh*, n.m., tree; -ā
rupajā, *rupayyā*, n.m., ru-
 pee; -e
sā, *sāh*, n.m., breath
sāb, *sāhb*, n.m., gentleman, sir
sada, *sādā*, adj., simple

sad:a, *sāddā*, adj., our; -e
 sal, *sāl*, n.m., year
 san, *sān*, they were
 sara, *sārā*, adj., all; -i, -e, -eā
 sasu = si + su, was of him or
 to him
 sathi, *sāthī*, n.m., companion
 sāukar, *sāhūkār*, n.m., ban-
 ker, merchant [loc., -nī
 sāb, *sabbh*, all, obl., -nā,
 sac:a, *saccā*, adj., true; -i
 muc:i, truly [means
 sadke, following ji, by all
 safr, *safr*, n.m., journey
 sar:a, *sarjā*, adj., right (not
 left); -e [-e -na
 sak, *sak*, v., be able, -da (i, e)
 sakkhna, *sakkhñā*, adj., empty
 samj, *samjh*, v., understand;
 sao, *sao*, you were [-ke, -o
 sao, *sau*, adj., hundred
 saō, *saū*, v., sleep; -ñ
 sâō, *saūh*, n.f., oath
 saokha, *saukhā*, adj., easy
 sarke, *sarke*, loc. of sarək,
 n.f., road
 sar, *sar*, v., be burnt; -n
 sasta, *sastā*, adj., cheap
 sat, *satt*, adj., seven
 saxti, *sakhtī*, n.f., severity
 selam, *salām*, n.m.f., saluta-
 tion [bles, etc.; -e
 seluna, *salūñā*, n.m., vegeta-
 s:is, *sahis*, n.m., groom
 si, *sī*, was
 siā, *siāh*, adj., black
 siāna, *siānā*, adj., clever
 siā:a, *siddhā*, adj., simple,
 straight
 sir, *sir*, n.m., head

sirf, *sirf*, adv., only
 slā, *salāh*, n.f., advice
 soc, *sōc*, v., think; -ea, -ke,
 -ie, -ēñ
 solā, *solā*, adj., sixteen
 sōna, *sohnā*, adj., beautiful,
 fine, -i, -e
 soṭa, *sōtā*, n.m., stick
 stabel, *stabal*, n.m., stable
 stejn, *stēshan*, n.m., railway-
 station
 su, *sū*, of or to him
 sudagar, *sudāgar*, n.m., mer-
 chant; -ā
 sukh, *sukkh*, n.m., welfare
 sun, *sun*, v., hear; -ea (i), -ke,
 -e, -ida (iā)
 su'na, *sunā*, v., cause to be
 heard, tell; -nda, -ao, -n:ā
 suṭ, *sūt*, n.m., puff at pipe
 swa, *suā*, v., have sewn; -ñ
 swar, *suār*, n., adj., mounted,
 rider
 sza, *sazā*, n.f., punishment
 jam, *shām*, n.f., evening; -i,
 in the evening
 jād, *shaid*, adv., perhaps
 jār, *shair*, n.m., city; -ō
 jak, *shakk*, n.m., doubt
 jak, *shauk*, n.m., liking
 jarm, *sharm*, n.f., shame
 jtabi, *shitābī*, adv., quickly;
 also jtabi
 tā, *tā*, adv., then, in that case
 tai, *tāi*, prp., up to
 taket, *tākat*, n.f., power,
 strength [bonic, etc.)
 taun, *tāūn*, n.f., plague (bu-

tagra, *tagrā*, adj., strong, important

taoba, *taubā*, n.f., repentance

tārā, *tārā*, n.f., manner, way [-e]

tarp, *tarp*, v., be in distress;

te, *te*, adv., indeed, prp., upon, conj., and

tera, *terā*, adj., thy; -e, -i

təkīd, *takīd*, n.f., emphasis

tələf, *talāsh*, n.f., search

təmafa, *tamāshā*, n.m., fun, display

təon, *dhaun*, n.f., neck

thā, *thā*, n.m., place

thao, *thau*, n.m., knowledge

thorā, *thōrā*, adj., little, -e

tiker, *tikar*, prp., up to

tīan, *dhiān*, n.m., reflection

tiar, *tiār*, adj., ready [start

trā, *trāh*, n.m., w., **nrkl**, get a

træ, *trai*, adj., three

triya, *tiyyā*, adj., third; -i, -e

trikha, *trikkhā*, adj., swift; -e

triū, *triūh*, obl. of **træ**

tū, *tū*, pr., thou [-nū, to you

tūa-dia (e), *tuhāddā*, your,

tus-i, *tusi*, pr., you; obl., -ā

ṭabxer, *ṭabbar*, n.m., family, wife [ṭakīrea

ṭakxer, *takkar*, v., meet,

ṭap, *ṭapp*, v., leap; -da

ṭhak, *ṭhāk*, v., reprove; -na

ṭhik, *ṭhik*, adj., right, correct

ṭæ, *ṭhai*, v., fall; -nda (e)

ṭag:ā, *dhaggā*, n.m., ox, bull, -e [oculation

ṭika, *ṭikā*, n.m., mark of in-

ṭikəṭ, *ṭikat*, n.m., ticket

ṭil, *ṭil*, n.m., force, effort

ṭor, *tōr*, v., cause to go; -da

ṭur, *tur*, v., walk, go; -da (e), -n

ṭukxer, *tukkar*, n.m., piece of bread, food

ūro, *ūhō*, emph. of **ō** [aloud

uccā, *uccā*, adj., high; **uc:ri**,

udik, *udik*, v., wait for; -na,

-da [(eyes)

ūg:er, *ugghar*, v., be opened

uk:ā, *ukkā*, altogether, w.

neg., not at all, -i [down

ultā, *ultā*, v., turn upside

umr, *umr*, n.f., age

uṭh, *utth*, v., rise; -ke, -xən

utr, *utar*, v., descend

va, *vā*, n.f., wind

vā, *vā*, I am [ly

vā va, *vāh wa*, adv., extreme-

vag, *vāg*, n.f., rein; -ā

vah, *vāh*, int., of surprise,

contempt [-i, -e

valā, *vālā*, agent, owner, etc.,

vari, *vārī*, n.f., a time (once,

twice, etc) [sake of

vaste, *vāste*, prp., w.de, for

vac:ha, *wacchā*, n.m., calf

vād, *waddh*, v., progress, in-

crease; -ea (e)

vad:ā, *waḍḍā*, adj., big; -e

vafadar, *wafādār*, adj., faith-

ful [woman, etc., (voc.)

vai, *vai*, my man, my good

val:, *wall*, prp., towards; -ō,

towards, according to

val, *wall*, adj., good, well

vāoṭi, *wauṭī*, n.f., wife [(eā)

vāra, *warhā*, n.m., year; -e,

var, *war*, v., enter; -da, -ea

ve, *we*, is [-əvʌlə (e, eā)
 vec, *wēc*, v., sell; -da (e), -ke,
 veḷa, *welā*, n.m., time, -e
 vēnda, *wehndā*, looking (vex,
 irreg.)

veri, same as vari
 vex (or vekh), *wekh*, look, see,
 -ea (or dīṭṭha), -ke

vexā, *wekhā*, look !

vēcara, *wacārā*, adj., poor fel-
 low; -e, -eā

vēga, *waga*, v., cause to go

vēgar, *wagār*, v., spoil, -ie

vēzir, *wazīr*, n.m., Vizier

vēzirabad, *Wazīrābād*

vi, *wī*, adv., also, even

vī, *wīh*, adj., twenty

virā, *wīāh*, n.m., marriage

vic, *wicc*, prp., in, -iō

virgər, *wīgar*, v, be spoiled, -e

vilæt, *wīlāt*, n f., Europe,
 America

xær, *khair*, int., well

xābər, *khābar*, n.f., news

xarc, *kharc*, n.m., expense

xəlifa, *khalifā*, title of tailor

xīal, *khīāl*, n.m., thought;
 also xjal

xōre, *khaur*, int, whoknows?

xrid, *khārīd*, v., buy, -ea (1)

xvʃ, *khush*, adj, happy

zara, *zarā*, a little, slightly;
 emph., zə'ra

zəmana, *zamānā*, n.m., age,
 time; -e

REPRODUCED AND PRINTED BY
LOWE & BRYDONE (PRINTERS) LIMITED,
101, PARK ST., CAMDEN TOWN, N.W. 1